

of God that are subject unto thame. Thair blynd zeall is nothing but a verray mad phrenesie, and thairfoir to tak the sweward frome thame, to bynd thair handis, and to cast thame selfis in preasone till that thei be brought to a more sober mynd is no disobedience against princes, but just obedience, becaus that it agreeth with the will of God."

"At these wordis" (to continue Knox's narrative) "the Queue stood as it war amased more then the quarter of ane hour. Her countenance altered so that Lord James began to entreet her, and to demand, 'What has offended you, Madam?' At lenth sche said, 'Weall then, I perceave that my subjectis shall obey you, and not me ; and shall do what thei list, and nott what I command ; and so man I be subject to thame and nott thei to me.' 'God forbid (answered he) that ever I tack uponn me to command any to obey me, or yitt to set subjectis at libertie to do what pleaseth thame. Bot my travell is that boyth princes and subjectis obey God. And think not (said he), Madam, that wrong is done unto you when ye ar willed to be subject unto God ; for it is he that subjects people under princes, and causes obedience to be gevin unto them ; yea, God craves of kingis that thei be as it war foster-fatheris to his Churche, and commands quenis to be nurisses unto his people. And this subjectioun, Madam, unto God and unto his trubled Churche is the greatest dignitie that flesche can get upoun the face of the earth, for it shall cary thame to everlasting glorie.'"

In claiming for the Protestants the right to defend themselves from persecution, and change the national creed in spite of the opposition of the ruler, Knox undoubtedly had the best of the argument. If Mary had only known it, her antagonist, in emphasising the right of resistance to kings, was merely asserting a doctrine which some of the most distinguished doctors of the mediaeval Church had boldly proclaimed. Knox only borrowed it from Major, as Major had borrowed it from Gerson and his scholastic predecessors. Mary's high notions of prerogative had no ground either in reason or in the constitution, and they might besides have been confuted from the dicta of both popes and papal doctors. Her attempt to parry the force of this reasoning by assuming that Protestantism meant merely Knox, and not the majority of the